1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

pole in a circle but merely move forward and backward. During the performance it is prohibited for anyone to pass by the head of the sick person. The shaman will sing all night and if by morning the sick person has not shown any marked improvement the woman shaman will lie in a hammock with her head pointing to the east and will continue the singing. Other women will sit in the hammock with her and sing all day long. I myself underwent such attention. If the wife shows little interest in the welfare of her husband it is concrete proof that she does not love him and it is believed he will die. In this there are two factors to be considered from my observation of these people. The first is that a lack of wifely interest is the equivalent of bad medicine and that the husband himself will feel so disconsolate that all desire to live will be lost.

If the sick person dies during the night nothing is done except to stop the singing and dancing. At daybreak his people will drink vast quantities of chica and prepare for the funeral rites. If the sick person happens to be a woman in her menstrual period it is important to note that she is in the care of the woman shaman. The man shaman does not dare to sing to her.

In the morning the dead person is washed by the women and the body is wrapped in a hammock and taken to the burial place. The brothers and the uncles carry the body. The father and mother do not accompany the body to the grave, but in the case of a married man the widow does. The body is interred in the hammock with the head pointing to the east. The bow and arrows, whatever clothing he may have possessed, and any equipment are buried with him, but neither food nor water is necessary. The night after the burial there is a feast in the camp, but the taboo on fish is observed by everyone. The shaman and the people will sing the equivalent of:

The dead one died here, now he has arrived in the Land of Kuma, and there he has been made young again (if a child dies, it becomes a young man or woman, according to the sex). He will know nothing but joy now and will have everything he may desire.

The widow goes on a strict diet for four days. All fires which were burning at the time of the death of the individual are put out and fresh ones are built. On the fourth day the two men, who have put the dead body into the pit, and the widow, bathe; they fast on the fifth. On the fifth night the shaman sings in order to find out if the dead person has reached Kuma, if he has been given a new name, if he has been made young, strong, and rich. For a month after this the widow keeps a strict diet and she is not married for a long time. It is believed that if a man marries a widow soon after her husband has died he will die soon of the same sickness.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

773
539

CREATION LEGEND

VERSION I

At first there was nothing. Then Puaná the Snake, who came first, created the world and everything in it, including the river courses, except the water. Itciai the Jaguar created the water. Kuma was the first person to people the land. Then the other people were created. Then came India Rosa from the east. The Guahibos were created last. That is the reason that they live in the forest.

Horses and cattle were given to the Yaruros. However, they were so large that the Yaruros were afraid to mount them. The "Racionales" were not afraid, and so the horses were given to them.

The sun travels in a canoe from east to west. At night it goes to Kuma's land. The stars are her children and they wander about at night. The moon, which is a sister to the sun, travels in a boat.

On the land of Kuma exists a large plant of each species. The plants which are cultivated by the Racionales were first given to the Yaruros. The Yaruros cut them down in such a way that the tops fell in the land of the Racionales. The roots remained in the land of the Yaruros, but the Racionales got the seed and that is why they have bananas, plantains, maize, tobacco, and the Yaruros have none of those things.

VERSION II

Everything sprang from Kuma, and everything that the Yaruros do was established by her. She is dressed like a shaman, only her ornaments are of gold and much more beautiful.

With Kuma sprang Puaná and Itciai; Hatchawa is her grandson and Puaná made a bow and arrow for him. Puaná taught Hatchawa to hunt and fish. When Hatchawa saw the people at the bottom of a hole and wished to bring them to the top Puaná made him a rope and a hook.

Another figure that sprang with Kuma was Kiberoh. She carried fire in her breast and at Kuma's request gave it to the boy Hatchawa. But when the boy wanted to give it to the people Kuma refused and he cleverly threw live fish in the fire, spreading coals all about. The people seized the hot coals and ran away to start fires of their own. Everything was at first made and given to the boy and he passed it on to the people. Everybody sprang from Kuma, but she was not made pregnant in the ordinary way. It was not necessary.

VERSION III

The first to appear was Kuma, the chief of all of us and the entire world. Itciai, Puaná, and Kiberoh appeared with her. There was nothing then. Nothing had been created. Kuma was made

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

773
539

pregnant. She wanted to be impregnated in the thumb but Puaná told her that too much progeny would be produced that way. So she was made pregnant in the ordinary way. Hatchawa was born, grandchild (?) of Kuma, Puaná, and Itciai. From then on the attention of the three was centered on the boy. Puaná created the land; Itciai the water in the rivers. Hatchawa was very small, but soon grew to a very large size. Kuma and Puaná took care of his education, though Puaná took more care of him. Puaná made a bow and arrow for him and told him to hunt and fish. Hatchawa found a hole in the ground one day and looked into it. He saw many people. He went back to his grandparents to ask them to get some of the people out. Kuma did not want to let the people come out, but Hatchawa insisted on it. Pauná made a thin rope and hook and dropped it into the hole. The people came out, just as many men as women. Finally a pregnant woman tried to come out and she broke the thin rope in getting out. That is the reason there are few people.

The world was dark and cold. There was no fire. Puaná had made the earth and everything on it, and Itciai had created the water. Hatchawa took a live jagupa (a fish) and threw it into the fire which was kept burning in the center of Kuma-land, a high circular pasture. The little fish struggled and knocked coals all about, and the people ran away in all directions with the coals. One part of these people were the Yaruros. Then Kuma wanted to give the horse to them, but the Pumeh (Yaruros) were afraid to mount it.

Of every plant in Kuma land there exists (or existed) a gigantic type, so big that an ax can't cut it. Of every animal there exists a gigantic representative.

VERSION IV

India Rosa is the same as big Kuma. This Kuma lives in her city in the east. She is either the wife or sister of the sun. She is the younger sister of the other Kuma. She taught the women to make pottery and weave basketry in the same way as Puaná taught the men. Itciai and the other Kuma look after everything.

VERSION V

At first there was nothing. The snake, who came first, created the world and everything in it, including the water courses, but did not create the water itself. The jaguar, the brother of the snake, created the water. The people of India Rosa were the first to people the land. After them, the other people were created. India Rosa came from the east. The Guahibos were created last. That is the reason that they live in the bush.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

773
539

Horses and cattle were given first to the Yaruros. However, they were so large that the Yaruros were afraid to mount them. The "Racionales" were not afraid, and so they were given the horse.

The sun travels in a boat from the east. It goes to a town at night. The stars are his children and they go out from the town at night. The moon, who is a sister of the sun, also travels in a boat.

VERSION VI

A woman who came from the east went to live with the sun at his village in the west. She taught women how to do everything which women do. The sun taught the men. The sun and India Rosa are married, and probably were the first people from whom everyone has sprung. But the sun and India Rosa came out of the ground. They had children. Everything was dark at that time. The children dispersed in all directions. They became the different peoples of the world. Then everything was covered with water. Horses were given to the people but they were afraid and would not ride them. But a white man sick with smallpox rode the horse, and then the horse was given to his people. He asked the Yaruros to kill him and they did. Then his people killed the Yaruros.

VERSION VII

India Rosa came first. She gave birth to a son and a daughter. The son impregnated his sister, who gave birth to all humanity. India Rosa went west, the daughter went east. The son is the sun. The moon is the daughter. The snake came afterwards, and the jaguar created the water.

VERSION VIII

Kuma was first. God appeared. Had two children, brother and sister, and they married. There were no human beings at that time. One day Kuma said, "Let us have some people". So God went out to see about it. He found a man in a hole. He went back to Kuma, consulted with her, and went back to the man with a hook and a rope. A pregnant woman wanted to be the first to come out of the hole, but she was left to the last. Many people were brought out. The last to be brought out was the pregnant woman, and then the rope broke. The world was dark and cold. So God made a fire. A fish appeared and scattered it, so that each person could take a little of the fire. That is why all people have fire today. The people married among themselves. One of the woman descendants of India Rosa married a man of the new race and from them sprang the Yaruros. This was welcomed because the father of the girl said,

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

773 "Here, a son-in-law will take care of me now!" Then the Yaruros
539 lived. The shaman had a nephew and a son. The nephew fell in love with his own sister and married—he was changed into a jaguar and she into a snake (?). If it had not been for this there would not have been any snakes and jaguars. Human beings should not marry their own sisters. It was ordered by Kuma. Animals are different.

Then one man found a tree with all the fruits on it. He did not tell the others. A white man appeared on horseback. Said he would come back in eight days. He came back in a boat. Scattered seeds everywhere. Thus he changed the country. Before it was all open savanna, but now forests and agricultural products grew.

India Rosa taught the women. God taught the men. God wanted to give the horse to the Yaruros, but they were afraid to mount, so he gave it to the Racionales instead.

KUMA

791 Presumably, Kuma is anthropomorphic. The only ones among
976 the Yaruros who have any knowledge of this mythical being who is re-
787 sponsible for the world are the shamans. These individuals are loath to discuss what they see in their dreams, claiming that all they have to say about such things are said during their shamanistic performances. Besides, they claim that they do not remember what they see during their trances.

531 Nevertheless, on the rattles appear graphic representations of what
776 Kuma is supposed to look like. In all cases, she seems to resemble
534 a human being, standing with her arms extended upward in greeting to her people. Such figures are represented on the gourd rattles shown in plate 24 and figures 25, 26, 27. It was explained that the lines
[301] appearing on the body of Kuma represent body painting and ornaments.

776 Of all the godheads or spirit forces of the Yaruros, Kuma is the most clear-cut. She is the creator of all things, and everything emanates from her. Her associates, Puaná, Itciai, and Hatchawa, function according to the laws of Kuma. Apparently they are not able to do anything without her consent, but occasionally she may be tricked. For instance, when Hatchawa decided to give fire to the people he threw a live fish into Kuma's fire. The wriggling of the fish scattered the coals, which the people seized and carried away.

Kuma is represented neither as an indulgent mother nor as an entirely benevolent creature in the myths. It is Hatchawa and Puaná who favor human beings. In fact, Kuma was opposed to peopling the earth with the human race. In spite of this there is no

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

776 [416] strong implication both in the myths and the saying he attends to his people, especially those belonging to the snake moiety, that Puaná is also anthropomorphic. I believe that the conception of the godheads is not quite as clear among the Yaruros as we who attempt to rationalize his beliefs would like it to be. Puaná stands closer to the members of his moiety than does even Kuma. During the shamanistic performances led by Landaeta the singing and dancing were rather sluggish until it was announced by the shaman that Puaná was on his way, and when Puaná reached the shaman's body there was unbounded rejoicing which put fresh spirit into the singing and the dancing. No such enthusiasm was apparent even when Kuma approached. We may contrast the attitude toward Kuma and Puaná as one of respect and one of familiar love.

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HATCHAWA

Hatchawa is the culture hero of the Yaruros. It is he who interceded with Kuma about giving fire to the human race, and it is he who begged Puaná to make a bow which he passed on to his people. He is credited with being the direct instrument and also the means by which the Yaruros have acquired knowledge of hunting. When Hatchawa arrives among the Yaruros during shamanistic performances he is received gladly and thankfully.

ITCIAI

All of the shamans with whom I spoke and whose performances I attended belong to the Puaná clan. They knew little of Itciai and were not interested in telling me much about this rival to Puaná. Itciai seems to be identified with the jaguar, but he is not anthropomorphic. He is given credit for having created the water in the rivers, but, as if they were jealous of even this attribute, my informants said that "Itciai created only the water in the rivers."

FLOOD LEGEND

773 539 After the people were created and had lived on this earth a long time they began to forget to do the right thing. They no longer believed that Kuma is the mother of water and the entire universe and everything that there is in it. So Kuma, in order to show them that she was the creator of the universe and everything therein, caused a rain to begin which continued until everything was covered over with water except a tree on the upper Capanaparo, and the top of a hill. A man and his sister took refuge on the very topmost branches of the tree, and a man with his aunt saved themselves by staying on top of this hill.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

773
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Everything was covered with water and these four survivors of the human race suffered great hunger for many days. Those on the tree ate the leaves, and the bark, and some of the wood itself. Those on the hill not only suffered great hunger but were menaced also by a huge fish that wanted to eat them and kept on swimming around and around the hill. Finally Kuma stopped the rain. The first day after the rain stopped the waters withdrew one arm's length. The people ate what they found on the exposed land. The second day the waters withdrew two arm lengths. The people had nothing to hunt with. There were no trees out of which to make bows and arrows, since everything had been destroyed by the waters. Finally the turtles began to come out of the water and the people were able to catch some of them. Everything was clean of vegetation and flat, but they managed to gather food enough to live. After some days the one man said to the other, "Look here! We are all alone. Why don't you marry my sister and I will marry your aunt?" The other replied, "Very good; but I must ask my aunt if she is willing to marry you." So he asked his aunt and she consented to marry the man. The two men then married the women. They then had children. The man's aunt gave birth to a girl, and the sister of the other man gave birth to two boys. When the older boy was sufficiently grown up his father told him to marry the girl who was his cousin. The boy answered his father that he was no good for marriage, that he was not able to hunt enough food, or do anything else well, and that he could not have sexual relations with women. So the man waited until the younger son was old enough, and this boy married the girl. They had children and they married each other. But there were not enough girls, so the two boys married the children of the snake and the jaguar and went to live with them.

The uncle of these children, he who had not been able to marry, and who knew many things, did not like brother and sister marriage. To show them that they were like wild beasts he changed the boys into a jaguar and a snake. Then he tried to change them back again, but after twelve days he gave it up. He was not able to do it. Then he called the people together and told them that in the future they should not marry their sisters, since marriage between brother and sister is practiced only by the wild animals, and that if they did they also would be changed to snakes and jaguars, and that he was powerless to change them back again. He told them to marry their cousins, that is, the cross cousins. And he told them that those who descended from the snake should marry those who descended from the jaguar. That is how the Yaruros, who are the descendants of these people, are related to the snakes and jaguars.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

535 791 with the stamping of the right foot on the off-beat, but whenever the shaman is giving a really good performance his whole body responds to the dance and he may shake as violently as the rattle in his hand. His people may also throw themselves into a dance, making a series of jerky movements, bending from the waist downward and up again.

533 539 One of the typical songs of Kuma was a greeting to me. She said:

> Greetings, man, greetings. Your wife is waiting. She is not dead, nor is she sick, but she is thinking that her husband has been away so long that perhaps he is dead. She is good and loves her husband who is sick, which is good. But it is good that he is with me (Kuma speaking) and with my people. He is a good man. He gives me a cigar. I shall give him a horse when he is born again in my (Kuma) land. I shall give him much silver when he is born again in Kuma Land. I love him, the good man, and I shall love him in my land. In the other land, my land, he gave me drink like you my people. Like you my people, everyone will come to my land, the Yaruro land.

FEMALE SHAMANISM

791 787 554 776 It proved impossible to learn much about those things in which the women are chiefly or exclusively interested. The shamans seem to be as influential among both sexes as the men are, and they seem to acquire their power and prestige through dreams or revelations in the same way as the male shamans do. In the case of the women it seems that India Rosa must appear in a dream rather than Kuma. In the legends it is India Rosa who taught the women the various arts and crafts, so in shamanism she is the chief spiritual power. During the day, both Kuma and India Rosa are pictured as resting in their hammocks. Because of that the women shamans sing sitting in their hammocks, swaying back and forth, during the day. Apparently it is believed that by imitating the picture of Kuma and India Rosa they can reach the two spiritual forces more easily. These shamans never perform at night, although they will sing with the male shaman when the latter is giving a performance.

535 791 554 The gourd rattle seems to be an instrument which only the shamans can use with immunity and as a means of conversing with Kuma. The women do not have these rattles. Their singing is done unaccompanied by any musical instrument or by any dancing. Dancing is performed only at night, when it is led by the male shaman.

609 123 The nature of the visions experienced by the female shamans remained unknown to me. As has been mentioned before, social intercourse between man and woman, unless closely related by blood or marriage, is prohibited. It is a social taboo which apparently is never violated and which no amount of bribery could break down. It seemed best to respect this custom, even though it were at the expense of remaining ignorant of many phases of Yaruro culture practiced by the women. So, in the case of shamanism, although the

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

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mistreat his new wife, otherwise even his relatives in Kuma's land will lose their riches. She told Juan Bario, her brother, that she greeted him, that mother was happy (dead). Then came Garcia, the brother of Juan. He said that he had gone to the house of Kuma without having seen his relatives before dying (he died without being attended during his illness); that he was buried without even clothing, and thus he arrived at Kuma's without anything (his clothing was actually stolen); that the grandfather (father of Juan Bario) came to take him to Kuma's land since his uncle was far away and busy and did not know of the sickness (father rarely is mentioned as taking care of children).

Then came Itciai on horseback, shoes, hat, etc. He came to greet us, and said that he came to greet me also since I was also a Pumeh; he told Juan Bario to interpret what he was saying to me, since I didn't understand Yaruro very well; he loved me and my family very much; that he loved a man who visited his people with love in his heart like me; that when the world ends he will not be like the others but like you will be made rich in Kuma's land; to explain to me, since I lived near him, that his wife, son, and family are well and waiting for me; that he had made the world to live in as this man lived; that I was a very good man and knew very much, that is why I was waiting with a cigar for him; that Hatchawa was coming.

787 776

Hatchawa came on horseback, with bow and arrow, shoes, and gold necklace. He said: "I have come to greet this man and all of you. What do you say and think of this man? Isn't it true that he loves you? The man came with love for you. There are no people like him about here. He is like you of the same family. Puaná will come now."

Puaná came on horseback, which makes a noise like the anaconda, "teio, teio"! "I have come to greet the man and you. Didn't you in his land? He has come with love for you. He is of your family; take care of him. Raise him as one of your family. He knows a great deal, like the shaman. That is the reason that he sings as you do. I have watched from very near. He lives in a land just like mine, mountainous and very beautiful. Where he lives it isn't warm as here. Sometimes it is very cold. Ask him if he wants a drink. Kuma is coming to get you."

[539]

Kuma arrived and said:

"How are you? The man has come here as I want it to be. He is of our family, not like the people about here. That is the reason he loves you so much. He knows as much as the shaman; that is why he is waiting with a cigar ready. That is as I like people to be. Tell him that when the earth ends he won't live here in a cold world like the (?) but will live with you and like you very rich. He is of our family. Where he lives is very beautiful. For this reason I made this earth that people like him should live on it. For this reason I told Puaná to come to greet him, for I love him very much."

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

787 Then came the father of Juan Bario on horseback. He said:

115 "I greet you. I am waiting for you. Your land is poor now but Kuma's land
[539] is good and rich. When you die you will be born in Kuma's land. I was
living here with you, I died here, but I was alone in Kuma's land where I am
wealthy. See, you are poor. I was the same way. It is different in Kuma's
land. There is much cattle and horses. Live well with your wife. Treat her
well. Kuma does not want you to do otherwise."

533 Then the shaman returned on horseback.

There is great reluctance on the part of the shaman to sing unless there is a strong reason for it. During my stay with the Yaruros many occasions presented themselves to justify the holding of shamanistic performances.

796 On one occasion I returned to camp after an absence of two days.
791 This was enough. I arrived at their camp about 7.30 in the evening. Landaeta greeted me affectionately and then told me that he and his people considered me a member of the family. The women came to put their arms about me in greeting. Landaeta in one of his mystical moods talked of the beauty of the small fire with turtle roasting; of the sands glistening in the moonlight; the araguato monkeys which were roaring in the distance; the occasional birds that sang in the night; the toninos came up to blow and splash in the river. All of this fitted in with the soft murmur of women speaking, and laughing in the darkness. An occasional misfortune, such as dropping a sackful of stuff, brought merry laughter on everybody's part. The crunching
[276] of the sand gave notice that the women were digging deep to reach moist sand in which to bury the leaves to be used as cigar covers. Soon all of us, men, women, and children, were smoking.

The rest of Landaeta's people arrived in canoes. They sat on the sand with us. Landaeta talked with them at length. At a point he arose. His wife handed him some objects. He walked away to the west, immediately followed by one of his sons and a young nephew. He returned after a while, minus his trousers, wearing the shaman's breechclout and cap.

He went to sit alone at the bottom of the sand bank. After some time his wife gave him a cigar. He continued to sit alone and silent. At a sign his son and nephew took a slender pole and planted it in the sand. They retired. Men and women continued talking. After some time Landaeta rose, stood before the pole, smoking, facing it and the east. Several stars began to rise.
796 He stood in front of the pole for some time. Then he weakly began
791 to sing. After two songs his wife came to plant a shorter pole to the
533 west of the long one, and hung from it a basket. Landaeta continued standing still and singing, pausing briefly between songs. His son went to stand behind him, his nephew at the left side of the

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

192

Today	jamba′	Water (cold)	uį′ toutcia′
When	kanemo′	Water	uį′
Wild, shy	naitca′	Yucca	pae′h
Woman	ieį′	Yucca (sweet) (edible yucca).	huruara′ pa′eh
Woman (old)	ieį′ tehi′	Yucca (bitter)	pa′eh kara
Warm water	uį′ kewita′		

ORIGIN LEGEND

● 539

Joro′ (irokwi—give one)	Kuma-unijoro′	maę	joro′	kodeh	tcune′ih	joro′		
give	kuma boy give	speech	give	I	all	give		
hụi′hą	nimbø′ote′bureh	maę′	a′no′neh	hinani!	jabuą			
afterwards	speak everyone (all)	language	we all	many	now			
tokwęi′mi	nomi	nyo	hudi′ka	nyo	ibi′	kuma′	hine·	
few very	before	say	afterwards	say	to us	kuma	she	
tcade′ni	ko′nøtu′h	ado′	kønøtø′h	maęjoro	kønøtø′h	mana		
good very	that we live (on this earth)	more	live (yes) (I live here)	language give (words)	live (yes) (here)	come		
hineh	Kuma-di′·	hatciri	uihana′ui′	mana′bedi′	ibo′	ea′aį ya′		
she	kuma with	far away	water much water	comes	us	weeping mother for (my)		
ndairø′pe	mana′	øni′	diro′	naa′	hao′	habe′ dirǫ	"tohę′	
yonder	comes	boy	born	her	son	a moment just, merely itself, born	is singing	
ta′hve′ di be′	tave· di be	ate′ bureh	mana′ dirǫ′	ote bure′h				
unknown with you (people)		among all	comes is being born (family)	all				
sade	dirǫ′ mua′henidirǫ′	ea kni′	one′	uni′	nua′h	deheini′		
are well	is rich	weeping lacks	doll	boy	are	poor		
jai	pututairą′	nua′h dirǫ	tcere′h	paria pa′·h	keheni	tokur′		
horse saddle	has	silver	making	small				
pariapa′	habe′ dirǫ	tię′ tia	kę′·tia′	tibo′hida′	jode′·h	kaią′		
making	all remains	she will give name when he is born in her land	has name	goods are kept	this	my		
høđi′	jode′·h	fa′ka	kaią′ uni	fa′ka	jai	kaia′ uni′	huraria′	
is or are	this	cattle	my boy	cattle	horses	my boy	food	
kaia′ uni′	tąụ	kaia′ uni′	tcade′·h	kaia′ uni′	hina′dirǫ			
my boy	shoes	my boy	good		many			
hidake′	handi′para′	nua′me′·h′	tokwę	pariapa′	jodi′h			
waiting	for that	is rich	few	is making	this			
tcere′	tokwę	hi′na	patce′tciara	faka	tokwę′	jai	tokwę′	
silver	few			few	horse			
jambua′	tiogi	ụjmbo′	manna	huraką′	knidanni	pume′n kode′		
now	here with a woman	comes	eats	feels sorry	Yaruros	we		
ote′h uni′	manna′	hąhą′	puana′h uni	n-gua ke·nuą′	fakanguą′ke			
chief boy	comes	yes	I have (woman speaking)					

539

huratø′ uni′ fakanua′ tønøndi′ huriara′ hønandi′ gⁿynuku′
will eat boy what is (interrogative) food what (inter.) cheese

hønandi nambi hønandi′ huo′ uni hą′ tcǫ′ ngohe′ a′no·h
tobacco for the boy (fish) let us go (woman speaking)

tu′kayø ⁿtohinuą′tano ero′ hanam tohewa′nhapano′ witcotanoh
paint ring let us let us bathe (?)

tibo′hina′tano nambihe′ joroku′n pumehami joroku′n nambihe′
let us dress tobacco give me for the people give me tobacco

nienepa′h dibeh ai′nika′tø heba′hur heba′heba′ hebahur
might already ? we will laugh married married marry

tciadani garapa′ tokwę nene garimpa′ hebahine tcadeni
give him clothing laughing small very in love marry (♂) do well

tcadeni′ hapa wį′ jorohį′ tibo′ jorohį′ taų′wei jorohį′
(treat man well) give clothing give shoes

ero′ jorohį′ huraria′ jorohį′ ta′mbe huratto′ni garmpaį′
food give eat

nimoma′ konombi′ naia′hǫ′ru hai′hø′ tcidø′ haihø′ aihe
live there ? my house hunt deer

hambu′ tometcǫ′ hai′hø′ dome′· haihø′ tcį haihø′ tatu′timi
dead with hunger hunger turtle iguana

haibe′ garimpa′ mehį′ tcad ni heba į′ kode′ na′ia′aį′
deer in love woman treat well wife mother

kode′ ikidi ai′ⁿm kaįya ha′o kaia hao′ kaią a kaią′ dike′
I his mother father my son son younger brother it is mine

kaią hudi dike′ haba′rikudi barike yude yu′ha jabo′tca abe′rikidi′
this is mine seems far to me I go there for a moment wait for me a little here

pumeida ondi′ha amerikidi ⁿgoha′ diane hana ⁿguaha′rineh
The Yaruros I accompany we go (or let us go) come (you) go with me

ᵐbaøtø′·h ᵇua′na pe. gniene pa′ri gnuta′ipe ine·h ᵐbaø′pa′ne·h
we go walk quickly night gather what shall we do

mlaø′ rikudi ena′ tlatci′· høta′ni ⁿguoha′riane′·h ᵐbuatø′·h
I go about far let us go you do not want to go with me go far

habatci′ mbaø′dawu′·h ha′nawu′·h nimbø′ tcatane′·h kanawu′·h
I don't want do not go come quickly let us talk come quickly

ume′·h hanawu′·h kerama′i tainta′ne′·h huriara′ aitane′·h
family come quickly brother-in-law let us go hunting food gather food

tojwą′tane·h hota′bure′·h tcune′ine′·h pa·ⁿchi′·h cu′·hu′·ni
let us sing all every one (all) women also give to all

toina pavidi·h hebawa′·tø·h tanu wę′ we′nawu′·h haba′rikidi
dance say to let us help let us help these people come sing wait there (a moment)

yabu′tca hatci′·vi. hatci′ri kudua′ jambųa′ ᵐbaø′ ᵐbaø′ak i′
I go there (a moment) very far I came very far to-day I go I go

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

kaja′ tciri′rupe′·h habe′merikudi kni′maia′ tcunja′di
for my country I stop there it is ended

nawadape′ndi′·h jipe′·hndi′·h piuji′n·h ᵃdaudikone′·h ᵃdąinawu′·h
is last where is it it is here I don't find it look for it

ᵃgụadenawu′·h jụa′ tanandid wana′kwi′·h jode′·h habe′kidah
come see it which whose is it bring it to me to see a moment

manna′di·h hatji′·h wenahu′·h we′nahu·h bagum′wu′·h
coming now far go fast (note change of accent) run

tcniadi′·h da′tukun′·h wana′kụi· awimąi′ hana′wu′·h agnima′i
finished I go see bring me nephew come brother

a-mụ′i kahąi′ ka′ami′ kahąi kahį amu′į kahawi′tokwį′
father mother sister aunt grandson my niece

mbaø′rikidi′ awa′ muha′rine′ mbaøtø′·h hida′kụi′·h
I go yes now come no of course that we go wait for me

męandimbą′ø merikidi′ himu-baøtane himu jabuka′wø′·h
I go with you we go together take

jabubaø′wu′·h ᵃjoaᵃguabaø′bu ka-ji′ hudi′ heda′no tibato′
go first carry this brother he made bow

tcito′h kodeh ait atø. Kaji′rdi′ narapania′riki tcara
arrow (harpoon) for me to shoot (arrow) My brother showed me taught me canoe

edadidiko′ kajiriki. Kajaya′ kajaį′ idepa′ nia′rikụdi uni′
make my brother my my mother born I boy

andi′kemerø′h jaruparu′h huni hide′piarikudi uni araniki
there large pasture boy there I was born boy there

kaj′ aj′. Mbøritari kødı aji′repanabapanį′a tcuni′
my mother I shall make hammock my brother taught me to weave hammock all

tcara apenikudi kajya′ maya′. Kaiaya′ kajhaini′ kambụa hini
I made canoe I alone my mother died

kodeh tøkwı′ndu himbụ′a. Kajaya′ ami′ eᵐba′riki.
I I was small still my sister took care of me

Inijoronikwi huriara′ kajaya eba′riki ote′ piarø′h hambø
She gave me food took care of me afterwards I was large my

kaiaya.
mother died

(FREE TRANSLATION)

Kuma talked about the boy (Hatchawa) to whom she gave everything. Afterwards everyone (the other spirits, ancestors) spoke. Kuma said to us, "We are few now but formerly we were many. I come from very far away. I come from very far away across much water. He this man came to us. A little boy and his mother (my son and wife) are weeping. Both of them are well. They are rich but weeping. The boy does not have a doll. He has a horse, saddle, and silver. I will give the man a name when he comes to my land. I will give cattle to him my boy, horses, food, and shoes. I am waiting for my boy. Now, I will eat with my people, the Yaruros, good food.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539 cheese, smoke tobacco, for my boy. Let us go, let us bathe, let us dress. Give me tobacco for the people, give me tobacco. We shall laugh. Give my people clothing. Treat this man well. He will give you clothing, shoes, food. He will live there with us in my house, to hunt deer, turtle, iguana. Marry a woman, treat the wife well. I go away for a moment, wait for me here a little. Go with me. We shall walk away quickly in the night and gather what we need. Let us shout far, let us go. Let us talk, come quickly. Family, come quickly, brother-in-law. Let us go hunting, let us gather food, all of us, everyone. The woman also. He will give to all something. He says let us help these people. Come sing, come sing. I go there to his land very far away. I have come very far today. Now I go to his country. I stop there. Here is this land. It is here. I don't find it, I look for it, whose is it? Bring it to me to see. I am coming now, far, I can travel very fast, run, it is finished." (One of the Yaruro spirits speaking.) My nephew come, brother, father, mother, sister and grandson, niece. I go with you. My brother made a bow for me and an arrow to shoot. My brother showed me how to make a canoe. I was born there in a large pasture. I shall make a hammock for my mother. My brother taught me to make a canoe then I was left alone. My mother died. I was smaller then. My sister took care of me. She gave me food. She took care of me. Afterwards my mother died.

BUILDING A CANOE

Icara′	ghia′tume	wu′·h	k^{w}a hu′	ngua′hę	torena′	tcu′ruwǫh
canoe	I open		burn it	ehikuria	canoe	plane it on outside

kuavǫ′h	mbatci′	gua wų′·h	mbatci′^{n}di	tcinja′	ado′	Kanemo′
burn it	ready	plane it inside	is ready	is ended	move	other

hapapa′rikidi′	kaiąya′	kajyami	ab ko′	de′rikudi′	nde′hano
is making	my	for me	tomorrow	it is so	throw down (knocked down)

habako′	mbụi′tcị	tcaratokwǫ′	tcarato′·h	mbąǫ′	har′rikidi
tomorrow	small	small canoe	(the canoe tree)	I go away	

tcarahi′	tcunaru′h	mbąǫ′rikidi	tcarupe′mu	mbąǫ
canoe	is finished	I go away	yonder	I go away

garu′paime′rikidi′	hamba′rikidi′	konroi′ merikidi	gnụa′rindie′.
I come back	I am here still	I live where I go	two days

mannaime′dikude′	Hatcihorikidi	habe′ merikidi	honi′pe
I come	I go far	I delay much	there where I go

kau ji′yu′puę′	kaią pume′h	na′bari kudi′	ka ami′aparikidi
my older brother	my family	I am here	I have my sister

kaja′aya′	kaja′ya	hade′h	kajaya	kai′	kaiąya′	oma′ kaią′ya
my father	my uncle (elder)		my	aunt		granddaughter

kera′	kaiąya	Habi′	tokwị′	kaị′rke′rami	kaiąya	hadimui
sister-in-law		little girl		my brother-in law		younger uncle

hiamụi	kajyaba′	ebane	Kajya ba′	hawi mi′	eba′	joro′bǫhę′
grandchild (♂)	my girl child	is married	my girl	husband	married	give to her

hurarią′	joro′bǫhę′	tibo′	ebabuhe′ ♂	tcaidani′ ———
food	give her	goods	marry her (ebah[?])	do not do harm

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

hapade tcohedi tibo′ naia′ tibo′ joha′di tcere garempa′
take ♂ goods

kodeh kaiąiej′ garempa′ tcade′kaią′iaį′ turusi hadi ¹¹jobedi
(y) necklace take take

turusi′ johedi′ mahu′ johe′di tahe′ b———— mbaurikidi
plate I am going away

ha′deme mbaunkidi keramaį mbaunkidi animaį baun hidi

aiamaį′ mbauke kaį aį mbauką′hąmatį′ hąhą′ hąhą′
good bye my mother

hą′hą′ na—paru′ mana′i ume′.
when are you coming

Kuma′ jorohį ebahį tune′ine′ ebai i į′ eba′imeneno′
(speaking) give marry go away all is married married

tca-ni′ ebai′ hati′ bąø mbauta′no′. hati tokwę′ime
far away go of course (?) very few

hunihą′tcin dabu′ide′ kono kaja′ uni tcuna′ne′ tcuini′ha′
is land of the boy live my boy go away all all

jode′ tcuni tcin kaj′a′ uni. mbau′ke ♀ ayumaj′ mbauke′ ayamaj′
this all this land

mbau′ke ayamaj′ mbauki′ ademaį hademaį mbauke′

nαparu′ mbaumeneno′ habe′ke habeko baune naparu′baubim
when let us go not yet let us go tomorrow when the others go ♂

mbaukeda′ hiama′i mbaukeda nimaj′ mbaukeda′ Hø imaj′
I go away ♀ nephew I am going son uncle

ma′naignike′ abeka namparumana kina ąi′ mbaunikide u
I shall come tomorrow when you come my mother I go away

mbau′ mbaurikide keremai mbaunkide hiamą′i mbaunkide
brother-in-law

kambue′ jorokwi′ umayo′ jorokwi′ adema′i ticiparaghi
relative fishhook uncle harpoon arrow

jorokwi′ mbauke′ agnikowi mbauke′ amia′į mbaunkidi′
I go away ♀ sister elder sister

niama′i mbaunkide′ kambue′. hąhą! namparu′mana kambu′e
nephew relative when you come relative?

taranihdoru mana′ime′. mbaun′kideh hadimą′i mbaube′
three days come I uncle I am going

auitokwej′. Hąhą! Hąhą! Jipę′ bau′ hadamai′ mbaurikide
niece (♂) where are you going grandfather

atdgi′. Manankideh gnumairu′h. Gnǫmbuwę′ kaja aia′maj.
elder brother ♂ I come next year tell him ♂ my father

Hą′hą′ nyǫbuwę′ hanato′di kaiomaj. kaiaabi′ gnǫbuwę′
that he come my father my daughter ♂ (younger) Tell him

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

habeko'hana tødi' hødikodi'. tananabui tcarana'h kni' daiya'
to come tomorrow it is I how are you going ♂ canoe poor fellow

kudikude' naparø'hu hadatchua'mi dø' kni' daiya' tana'h
it is I when are you going four days poor fellow whose son

Kodeh ua'pa'rikide gnakanką ti'puti'pu' uapankideh· ha'ha'!
am I I am afraid cayman custard I am afraid

køtøgnio'd Hąhą'! abarikide jiabuą'hu'inne' høtuynioką'yahade'
go there a moment now I say to him goes there my mother

animaį nyo'i'ni manarikidi kodeh manarineh hinade
uncle nephew said he I come ♂ you come with much people

tanarį do'ro karani' tohęnya'—diane ♀ bagharienе' otabure'h
3 days deep hole we will sing ♂ go all

bø·ane'h payo bau'rineh beru'pe' hǫrupę gnuią' tcumai
cattle yes you to my town I go home where soup

handi' adomine'h kni bau'de kni kodeh høkaniaine doh
I don't know you no I go away no I most one sun

kodeh butio'anah gnumahirøh kodeh mana'hideh gohe'ano'
I next year comes here go we

guatoni tcarana' tana' mbaupa'no autabu'reh gohadine'
we will carry take canoe where go we all gather the people

anyime' mbautane' keriame'h dipe'h berupe'h oru'pe'h
brother we will go brother-in-law which town for the town new born

gohe'da knahura'aneh tambe'h paeh parøtuna'h oe
work here eat we manioc topacho (a banana) maize

Hą'hą' jipeh hurarapa'. Muapa' jambya' mya' høe'napi
changuango I eat now I sleep now I come sleep quickly

ben mbuataneh dame'h ateø'h tcǫ' hambu'rakedeh
you we will go to shoot fish I am dead

tametcǫ. mBau'taneh ha'diameh mbaurikideh jambuą'.
with hunger we go uncle I go now—

Joro'kwe ajima'i jagu'ime. Dede nua'aikideh jagueme.
give me older brother salt yes I have salt

clean

Quepe ku'neh habe' anǫda' nienta'ni do tanaruh kono'pa.
I have cleaned it already we will stay how many days where we will live ♂

Huriara' apa'rine'h konde'h jorokwi' huriorokwi ambu'rikidi
food preparing (making) we five give me come eat I am thirsty

where go you

ui' hi'—kna' je'pembaømane' mbaurikidi tu'ararupǫ. Jipę'!
water here it is where are you going I go with canoe where

djudi'pe· hi khądį gnotarikø dime. "Napau'—une hade'mai
it is there here he is I say It is his my uncle

• 539

hado′ companion jo′de′h this keriami brother-in-law hado′ companion aiya′maį′ my father hado′ naia′ai′kaiąai′ his mother my mother

adonia′į (which is the woman) ami′ sister jorokwa give me ami′ sister kna′ this jorokwe give me ghonehį′mua′ I say to her ♂ sleep

høl house dai′na· take across Jorowį′ give me ♀ jo′rokwa ♂ jiakoda′ pot jorokwa da nah take across

agnimą′i brother ado′ move tanangwameado he that has more mau sleep gnobireku′di′ I say ♀ kni no

nua′de I don't have hana′bø that he come we′napi wu′h that he goes quickly tana′dedi that they go na^{n}dedio bua′di.

we′napuwuh mana′idi· tcara a′na dirǫ′ jo′ Ha! Hą! hudimua he sleeping

jagųa me salt nive′ Jorokwi jaguime′ tana ua′ that he carries tibo′ goods gate′ I bought

kode′ for a hammock mburina′ gate′bu·mburina′. I bought for hammock Jorokwi ero′ gate′

jorokwi give me ømua′yo′ fishhook he′na′ni much gate′. I bought Patciutciarą′ hat kainą my

jorokwe′ tciana′kø′· sweet (sugar) høbø kaiyąbehø for the boy hatci′de far away kani′ not hatci′dedi very far away

hetati′ caroto (a drink) nguą′ has nive′· rational (civilized) padiø′ that you nguą′(e′di′) he has (positive expression) mbarikidi hø øpa′kode′ I fear

nivę′ høhøpa′ I go walking huritį′ I am going to eat gohau′ane′ you let us go huritsį′ eat nimbø^{n}tsao talking

ibi′ąmae′ alone language tamuo′ is true tamuo′ is true Handi it is so gno′mane what you say Gnǫhe′ look! hahi aunt

høde′mene you do not go ♂ dede. yes hąhą jorokwa′ ta′eh calabash totcio′gnua′ fruit I have

totuio′ I buriabura —black Nafe′ coffee buriabura′ black Hę′ ea′ weeping tokwęne ea′ little boy

ea′di′ weeping saying tokwę·′di little one jorokwęhuį′. give me water Mbaupa I go away anoda′ we (same as anoneh) mperupe′· for home

øun you go weinepi′ further habedoru′ early adomine′ you also naparawbøh when are you going tiambią′ now I go bøh I go

kodeh. Wa′na′pi·mana come quickly mboeya′ pig huriara′hę′ food give him johe′da′ exhaust huriara′di here is the food

huratane. let us eat wanapi quickly tcunø′ all otawu′reh everyone goharine′ let us go hurapa′ to eat

tcade′mane thus it is good paęo′ that you tcade′· very good (very tasty, fine) ado′ move hødinǫ′ give habadine′ a moment abe′. wait

Nomene′ yesterday naparu′ when nomene. tciare′h brother adjimąi mbaø′ I go away auji′mu′ brother

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

pa'di· tacuma we' buria'buria' kafe' buria'buria' arapa'
hat you make soup black coffee black to drink

joro'kwe(nuą') jorokwe' ado mbatci' jorokwe tibo'hoa'rią'
give me a particular fish it is good soap

jorokwe· nimito'·h jorokwe' bate'a høri'bø høta'nę·
comb something to wash clothes get ready that we go

djabuamana bea' kønidekudi jito'rikude jito'iketohe' gaipa'
now he comes said I cannot I am sick I have a headache I unite

jito'rikude hąmbua'di haidi'me gate'hapa'rikode tibo'
I am sick he is dead here he is I shall buy clothing

kaiąię'ha kahęhabi'ha tibo' ado' gate'hapa'rikade tore'h
for the woman for my daughter ropa digging tool

kania'meh nię'ni ka'rani' hado'tcomi konitci'mo
one 2 3 4 5

knitu'gupe kamieme kniticirupe nyoani' hadotume
6 7 8

kni'tcirupe' itisune' taurupane kaniame taumpe' gnione
10 11

taurupe taranih k^{a}tana'mo tsini' keintanari' keniame

kųntanari nyoani' taranih hado'tcheme ta'usume'. Habe!

hado' habe' hudi! kode' jorokwi konde'h kodeh tcuma

huriara' tcuma'· mdaibø ba'inbo' cųbo'e kajabi' kajaha'o
go get my little daughter my daughter my son

ka'jahę'i jorokwa kajatibo nyohe' unitu'rikdi hati'n
son said he I am tired very far

urøtø' ko'de'· jambo nomene' jorokwe kuononia' jorokwi
I am going to eat now tomorrow give me knife give me

topone' hibe' tiboka'į jitorikweitci gitorikwe' tao' ado
machete ax fish line my finger burns abank

gitorikwe apahu' tana'. Tode'ha tibatzua'pa todeh'pa
back this, so. cut make cut

tibatzua'pa tcia'rapapa' tcharato'h quepeto'h chido' bu'ah
make canoe salted (a tree) chignire deer

aure'h opara'h arih tcę· ikuvi'· ari' okaroro' po·o
dog white heron baby fish turtle baby chicken snake

cheni! 'we' ^{a}ndura'h tcirideme·h yuna' wate'h ^{sh}pa'rari·h
water snake hawk tawny crane tortoise king duck wire

nyia'kanka·h oibi'·h ^{bui}tca'.^{hw} apekuch tara'^{h}·
caiman tonino my arana spider jivaro stork

tchiratoh oah arhedi ho'de'h kevamuin kodeh mineh
make I brother-in-law I you

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

(FREE TRANSLATION)

I split a log to make a canoe, I burn it, I plane it on the outside. I burn it. I make it ready. I plane it inside. Now it is ready. The work is finished. Tomorrow it is thrown down. Tomorrow I shall have a small canoe. The canoe is finished. I go away younger. I go away. I come back. I live here. I am going two days away. I shall stay a long time there where I am going. My older brother lives there with my family but I am here now and I have my sister, my father, my uncle, my aunt, granddaughter, sister-in-law, a little girl, my brother-in-law, younger uncle, grandchild, my girl child who is married. Her husband he gives food to her, cloth, he is married to her, he does not harm her. He gives her a necklace. Goodbye my mother. When are you coming with us? Let us go. Not yet, let us go tomorrow when the others go away. I am going away nephew, I am going away son, uncle, I shall come tomorrow when you come my mother. I go away my brother-in-law. (The rest of the text is incomprehensive except that it continues to emphasise traveling back and forth between the author's country and the Yaruro country, hunting, eating, and family relationships.)

Nụdiha′ kaị katopa′ri wirø′h Hụdia′h hutihą′ mitę′vide′
afterwards rope let down man seized rope to come out

kaị′ miteh anoneh ado′kaịnimo ieịnmiteh hu′diha hado′
pull we more others woman pull more

mitede adokonimoh nomehiti kaị′ hoị′ adokenemoh ieị′
took hold more others before rope husband more other woman

adokenemoh kaị′ adokenemoh pumeh hoi adokenemoh
more others rope people husband

yeị′ adokenemoh hoị′ adokenemoh yeị adohenemoh
pumehoi pumeh yeị adokenemoh ho′i adokenemoh yeị
adokenemoh ho′i yeị′ adokenemoh Yaruro ho′i yeị
peha′ondi
(so it is)

Marupano churo′pano tsia′nupọ′ taruru po′· johadi muị′hivę′
(North, left hand) (right) south west east take below (river)

kaị ntiha′ hondi kiadia-ti hutiha juro pu′ndidiha′ untiha
afterwards rope truly stays south went

johadi′ joha′ whuapar idi nuna ate puru· tcou me′hde
take take four duck reals feathers was loose

lame′ha′pa podameh jomę′de pu′meh.
fishing for thrals unsuccessful in hunt

(FREE TRANSLATION)

Afterwards the rope is let down. Afterwards a man seized a rope to come out. We pull up more, we pulled up woman, afterwards we pulled up more of the others. We pulled up her husband and women and more of the others. So it is.

Kodo kodo pearuh pumeh yeị pearu undiatceni pandi
long time ago (before) (Yaruro) woman before reverted animal

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

terracoapendi Uiya pumehdi uiya′ pe′aruh chuį pumehdi
there were no people antes before people howlers new monkeys people
people

pea′ral Yaruro pearuh pumehdi pea′ru Jaruro Merideh
before people (Yaruros) before (another animal)

pumeh pea′ru beri monati. chumeri pearuh tibatu
(were people once) (fino)

kaę′hahį mbua′dahaneh ku·wa tetǫ′ mbua′deneh ecitǫ′a
string he left fat (large, thick) harpoon arrow he left (died)

undia′ brekadirǫ ihe udiha′ hudirǫ′hudihą′ amboie′dida
was fierce afterwards the others is dying

antcikwehu høe wi·ru′ indiha tambena′ hadewa′h hurade′dihų′
submerged manire get closer (approach) is eating

harawi′tah hurare′dibuah
we were eating

(FREE TRANSLATION)

A long time ago before the Yaruro woman was referred to an animal there were no people. This was before the people became monkeys. Before the Yaruro people. The howlers were people once. (The rest is untranslatable.)

Y eba parihidi dekudi hode ha′bi hado′ ahu′rmaį′ aį′
woman I want uncle brother mother

kera′ ayęimaį hparikidi atsi′ manei′mirikidi pumehdaįharikidi
sister-in-law father far away I will come in five days I shall go to see

ado′ tamentsomerikidi tana′h urapa′ane′h arigudi′—igru′
my people they are hungry let us eat armadillo

(FREE TRANSLATION)

I want to go to my woman, uncle, brother, mother, sister-in-law, father, far away. I will come in five days. I shall go to see my people. They are hungry, let us eat armadillo.

Po·tcuni tciaware′h tcipu′tcipu′h taia kwaį po· hikanakopo′h
water snake (rattle) snake (another snake) (garter snake)

cresu′ente grande Mana uihana′ hudi′hą gondo′ uni dabu o′te′ha′
flood water come water much afterwards pull out hole jole

nyǫ hudihą′ kaį· uni jorokoa—kaį′ ottahį′ pøhana′ uni′
said afterwards rope boy give to me rope Jeha water snake (mythical) boy

hoteh puhana′di hondo′pa hudi′ha′ pueheri′ muingondo′
kainą nyuanih′ Huidiha′ pue′rih handi mbea′h hoynde′
kaniame ieį′ kaniame ieį ado′ Hudihą baudire kaį
undiah maę′ tǫkwe maį′ ieį′ Hųdiha′ abantcę n′diha

539

Hụdiha′	kondeh	kua	tcutca·mbuh	pumeh	Hụdiha′	ote′h	
	fire	light	cold feels cold			chief	
djorohendeh	huriara′	nyo′hǫdihę	hohią	nyǫ′	bidiwę′	prohana′(di)	
give other more	eat (food)	said more	to the men	they told me		snake	
huraria′	ado′	huriara′	Hudi′ha′	huna′rahį′h	hara di dine′h		
food	more	food		search for food gather	living is (people) is existing		
huriara′	tcuneineh	ota′burah·	hụdi′ha	nyo′bedirę′	uni		
eat	all	everything		said man ♂	boy		
iba′udede	tciri′h	hụdihą	anǫ′bineh	tcinjio′awuh	pono		
not ours	land (savanna)		us (we)	(savanna)	lining		
tcinhoy	mbedenu	ivi	yeį	kania′me	iei	keniameho	
savanna man	has no house	(water)	woman	one woman only			
hina′patu	univedrǫ	tcin jioayu	joro	hinani	jąi	nivenah	
give more yields	boy but a man now	savanna here	give	much			
jąi joro′	jai′	joro′	inenivoka	niveina′·h	vaka	joro	joa′
home	horse	give	much cattle	many whites	cattle	give	this
tcidoh	mboa′	mdame′h	aurih	pumeha′ndi	taive′	jipe′h	
chiguire	deer		dog	people no (not)	stranger	changuango	
pumeh	hura′pa	ji′pe	datutunu′h	pumeha′	tcidoh	mbua′di′ro	
	eat		iguana		for us	is coming down from	
ngatetu′	tibǫ′	paitcetcora′	Hudi!	yodeh·	pumehandi		
he goes buy	clothing	hat	also	this	for us		
tcirihǫdeh	dabuch	pumeha′	tana′pa	ndabu′h	hi′na	pumeha′	
land that	the beach	for the people	happened	earth	much	for the people	
orijara′	India	Rosa	ᴮdahuh	India	Rosa	handi′	tibato′
land of Kuma	(where she was born)		earth			no (negative)	
huriara	ha·pja	tibato′	tcitǫ′	humayo′	he′dano	hotai′di′	
comida	arrow		puyon (harpoon, arrow)	fishhook	is making fixing	he sends	
huridirǫ′	uni	hura′riapa	dipuate′	dihote′	tciparadi′h		
go hunting	boy	is cooking food	javalon		iron		
tcnehewą	tibato′	iving′nǫh	jipeh′	ivi deneh	jipe′h	tcopai	
his		wife		many women		(a fruit) (guapo)	
ivindeneh	joka′i	para′·	ividno	taruvidineh	ivivenę		
woman	(fruit guapo)	barbaco		digging	women digging		
hakandawa′po	moh	tsio	kondehtsio′	tibǫh	aboria	hote di	
collecting guapo	turtle		smoke light (fire)	breechclout		man	
kajya	hiadiro′n	pe aroh	hudi′	maę	joa′	ibamąi	hurapiandeh
my		new	language this	our language		cook	
huriara′ndeh	kaja cani′	hatahuriara′	tibato′	huriarą′	tcǫ		
for us to eat	my boy	send (to get) food					

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

tibato' tcọ-pa'ndi tcu ma diawa hụdiha tcọhani' undi
how gather soup making fish much
hurato' oteh uni' udi'hia'me puhanaineh yeịn India
is wealthy
Rosa ha'ni ota'ini pue joro' timeh tcenehewa' huni
our hole give us silver has
a'ndi honde'h kodokodi inehe akri' honde'h nye' moi
long time ago stole people is
kia "datcen nyenenih nglne'h hụdiha tcara pa' tikuni'h
sleeping night curiare make look
huriara' taint hurara a'itu hambu tiọ' tcara tọmetcọ'
food paddle fisher avoid hunger hunger
huriarikidi hurapa'ri kidi tomatca'rikidi tomaticọ' honde'h
eaten already drank already hunger have
jaguọ'meh niveyọ' tcumamau' huria'rą homa' huriara' ngua"deri
salt ranmal making soup grandmother lacks
hohu'dihohadeo'di hohaur' hudi'ha mbautaneh hawi iembateneh
there is your land nephew let us go soak go hunt
yci eba'-h hadi'di hakari undi'ah mbahu yeị ebah
hunting let us go hunting
itu'nemeh tcihi'nemeh gwabu'itcare huwi tcuputci pu-hde
hundred lagger stretch by raya cascavel let
hu'hi tciara tciara kdo kdehineh pumeh kodo kodo yeị
dance
tsade'h putsiake'h hudia' pumhdi tea'deh garempa
pretty nephew of Kuma
kodo kodo tokwị pumeh yeị

(FREE TRANSLATION)

The water snake created a great deal of water. There came much water afterwards. The people were full of doubt of the hole. The chief (Hatchawa) said afterwards give me a rope. The boy asked Puaná and * * * the people felt cold. The chief (Hatchawa) gave them food and fire, he told the snake to give more food, to gather food. The boy said to the man, the land is ours. There was one woman. The boy was a man now and gave her much, gave her horse, gave much cattle, gave capibara, deer, dog, gave chanquango, the iguana. This man here is going to buy us a hat. He said this land was for us, for the people. The boy fixed a fishhook and an arrow and went hunting. The women gather fruit, barbaco, the women dug for barbaco. They collected turtles, lighting a fire, made breechclouts. (The remainder is unintelligible.)

STORY OF KATIWE'J

Katiwi hura' pume-tokwị hura' katiwe'i huitcuaduo
she boy nothing
hura' pumeh tokwị- Hudhą' hohadi' nuabąuhjhati'.
uncle took him away for

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

Hudihą′ tutarią′ anno′ katiwci dawedepia′ totarią′
corral left afterwards no one new corral

dawedepią′ katiwi mbaǫuhą′ katiwi· kumahi′ pe abe′tei.
went to puma

Ado′ tigitigihura′ pume tokwi uni. Hudihą′ nguna′hą′
also hawk large killed him

tigi tigi anna′. Hudihą′ nkua′hą′ konderų′ nkua′ tigitigi.
burned with fire.

Itciai hidi nyǫ.

Sade′habja′ pumeh sadeh′habe igi′ sadeh hąohąø jito′ deka′
greetings man greetings women greetings children not sick

hidata′ kieine ambrjandi bau ⁿhuandi′ nome′. Hatchawa Ha′Hą′
waiting wife dead many days time that he has been away perhaps is dead

tcadeidi dibe pume′hdi gitodeka′ tcade′ tcadeide køa′yu
good loves man sick not good good (is) with me

tcadeidi jorodike nombi joro i′me ja′i hambuado kumą′dabu
gives me cigar will give him horse will be born Kuma land

joroime baka joroime tiere′ kodeh hambua′dø ado′
silver will be born

kuma dibeume tcade′di′ pumedi habiandabu′ kodeh
love him good man my land

pariata kunni pumehdirį′ konemo tcin′bu kanemo pumi
making (ǫ speaking) people other kind land other

kodeh joruą′ konotø′· konotø meneno′mi
gave to live like you

Puana′ ado

Pume′ monemo′ debendi tciri nua′tohę meneno′ hotabure!
like you every one (Yaruro land)

siande tcacheidi dibeh honetaide ea dibe′ ea

Kode′rikidi oteh tcunią′ oteh kodeh kode joro
tcara′ tcitǫ′ tobato′ kuriara′ atø′ menenǫ′ ote bureh
all/everybody

tcune′ine otebure′ dabu tciri kaią koderikido aname′·
tokwi mi hamburinene′ tsadevinene hambu′ hida′tsinǫ′kwi
walk

nuą′ⁿtohe′nuą′ larihidi kodeh tsunią jurupa′ hambu′uni′
(all be loves) (ending dying)

ote′bure′h tcade dirę′ dibeaia dirǫ′.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

(This is the speech made by Kuma to me during one of the shamanistic performances.)

539

Greetings, men, greetings women, greetings stranger, greetings relatives. His wife is waiting. She is not sick, nor is she dead. He has traveled many days. She thinks that perhaps he is dead. Hatchawa loves this good man. He is good to me. He gives me a cigar. When he will be born again in Kuma land, I shall give him a horse, silver, he will be born in my land. I love this good man. He lives in the other kind of land. I gave it to him to live there, like you my people, like you every one living in Yaruro land.

MAKING A HAMMOCK

hunghuari	kodi	ghubu'ideha	ngua'	dedi	kudi	kaįkaįnya'		
I shall	seek	moriche (palm) cut	I do not have			for all the rope		
ndarikudi	abụa'	jambụa'	tcatcą'	abo'	habaukidi	tci'ha		
I found it	new	to-day	heavy	!	wait a moment			
ⁿgaopa'	tcirike'	muiarikide'	kanehau'kidiua	habeko	hudi'			
already	dry	I go	I shall put it there	tomorrow	afterwards			
hunghuarihode	hude	wa'derikudi,	uapaumene	panaume'				
I go seek	macanilla	I do not have	but I fear	jaguar				
tcuame dida	hupaname'di	kọaheanihun	ⁿgudi'	merikone'				
fierce (wild)	time	go forth fierce	I shall	kill it				
Habetcį	jikude'wą'	hụtcą'rịawej'	barikudi	kaįtca'ha				
Now I	am ready	it	a moment (wait)	I will the string				
ⁿdigⁿuaderikidi								
I do not have								

kaį'=string, rope

(FREE TRANSLATION)

I shall seek a moriche and cut the leaves to make rope which I do not have. I found it heavy today. Wait a moment. It is already dry. I go now. I shall put it there until tomorrow. Afterwards I shall go seek my macanilla. I do not have it now, but I am afraid of the jaguar, a fierce animal. It will go forth, fierce. I shall kill it. Now I am ready. I shall make the string which I like.

CARVING ASABACHE

Ne·♂apa'rikidi	hjehą'	hade'nni	hjeha'mmi	kaįa	ieį	hami		
I am making	for the woman wife	pretty	wife for	my	wife	for		
tcade'dedike'do	tun·tsi'·	ngate	ha'rikidi	habu	gweinitiẹinda			
good well tamed out	no	necklace	buy	I shall	no	why	si	
tsụa'dehabo'	tcade'diho'	hape'me'rikone'	ngluto'rike	ikidø				
because	good because or	I make it	it hunts me	the finger				
tcumidanika'	hapadẹime	dekone'	nguadeni'kja	huihambo'rikidi'				
makes me lazy	make better (better I not make it)	I not	I do not want	I am very thirsty				

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

harare'hiro'ke aguretumi'kja hurakikodi abarikidi tcirike'a
drink water I go away urinate

hatcin hǫ'ị'de koe'tonda.
far away forest because it is cool there

(FREE TRANSLATION)

I am making for my pretty woman, my pretty wife, a necklace because she is good. My finger hurts me. Makes me lazy. I shall not make it. I do not want to make it. I am very thirsty. I shall drink water. I am going away to urinate far away in the forest because it is cool there.

Udia burahananandi tohigwąme' whui'hą jąi tohị' gwą'ame'
he came shaman he horse shaman

whuihą' jai· whuinduria hanari hamburi'me di· whuinduria
he horse was (perfect) afterwards next other dead (his spirit) was next

hanari iene· pumei iene' wbu'nduria' hanari pume oị'·
other woman (Yaruro) woman was next other Yaruro men

whuị induria hanari ieni. Handokanemo' hana di (*or* hanari)
was next other women more others

hado hanemo hanari nehde'i whuị'nduria'· whuimduria
more others come!

hanari kanemo' hadohanemo' hindeni whuị induria. Hindeni
more more

hadohanemeno whuinduria ieni. Hadhanemo' iene' hi'nadnę'
many

hinane hind iro *or* hina'dne. Hadokanemo' hanadi' hadokanemo'
much people

whuinduria. Hadodibende'ni kanemodui hina'drę' pumeh
come with his companions later

Hinadre, Hinadre' pume'h. Hado'di hendeni kanemo' dụi' hindrę' ndia hanne'du hinadrę' hadokanemo' haneni hinadrę. Hado'di hineni kanemo' dụi' Hado' kanemo' hinedrę'.

Iteiai hudi=man
hini=woman

Hanadi Iteiaide pea'ru tie'riai kanumei hanadei
comes at first land all one comes

Hatchawadei. oteh di Hado'kanemo' otehdi puanadi. Hanadei
this

kumahini. Nyodei Itcadei konoto tcade'i· konoto tciri jụa,
would like good this earth

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

behade jode' dibe hungo ndona'nadi'. eadidibe'. Eadidibe
does not want, love, like this you arrived he arrived loves you much he

tcadedi' Yaruro depeha'ndi. Hatchawa tcadi'di debehu'.
also when he comes

Ngodediman dibe ea'tara. Eadedi nivena. Andei eadedi
he wants to come loves you much no loves

Nninenivenah.

Eadidibe dibe'.

Puana'—Eadidibe' tcade'di ibia pumedi
our family

Kuma—Nguo'nanadidibe' eadidibe' ea'dedi yude'. Hą dite manna dibe' yu. [a]Daba—ine ndi handimanna tara' manna.
?

Udia' burahananandi tohigwa'me' whuihą' jai tohigwāme'
Then he came large shaman he horse shaman

whuihą' jai' whuinduria' hanari hamburimedi' Whuí'nduria
he horse was afterwards other dead (spirits) was afterwards

hanari' iẽine whuinduria' hanari' i'ẽine pume i'ẽine
other women was afterwards other woman (Yaruro) women

whuinduria' hanari' pume'h oi. whuinduria' hanari i'ẽine
afterwards other (Yaruros) men afterwards other women

handoka'nemo' hanari hadoka'nemo' hanari hendei
more others more other more came

whuinduria' whuinduria' hanari kanemo' hadokanemo'
was afterwards afterwards more came more came

whuinduria i'ẽine hadokanemo i'ẽine hina'drẽhinane hinadirõ.
afterwards women more came women

hanadi Itciaide pearu tciviai kaniamee'i hanadei Hatcawade'i
came Itciai first of this land one came Hatchawa

oteh·'di hadokanemo' oteh·'di puanadi hanadei Kumahisu'
chief more other chiefs Puana came Kuma

gnodei Itciaidei konoto' tcadei konoto' tcirijua' hehade
said Itciai live well live this land does not love

jode' dibehungondonanadi eadidibe eadidibe tcadedi Yaruro
rational to you arrived he loves much you loves you well Yaruro

dephandi'
also

Hatcawadei nyodei
(Hatchawa said)

Tcadedi dibehu ngodedi manadibe' eatara' eadedi'
when he came to you he wants to come here much loves you

nivenah andei eadide' nine nivenah eadibe dibe!
not rational more he loves you not rational he loves you

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

539

Gnodei Puanadei
Puaná said

Eadibe' tcadedi ibea pumedi a Kuma nyonamadidibe
he loves you our family Kuma comes saying

eadidibe eadedieyude haditemanna dibeyu [a]dabuinnendi
loves you but not rational people not like this over there he comes to you (?)

handimanna' tara' manna'

(FREE TRANSLATION)

Then the shaman came on a large horse, and afterwards the other spirits came and other women came. Afterwards more women, Yaruros came. Afterwards other Yaruro men came, etc. Then came Itciai, first of this land. He came. Then came Hatchawa, the chief, and more of the chiefs came, Puaná came, Kuma came. Itciai said live well. Live well in this land. This man does not love the Racionales. He has arrived among you. He loves you Yaruros much. Hatchawa said when he came to you here he loves you. He wants to come here much. He does not love the Racionales. He loves you.

Puaná said he loves you, our people, and family.

Kuma said he loves you but not the Racionale people. It is not like this over there where he lives. He comes to you.

/11 cont./

O Y 775 776 way which leads to the other world it will meet after the village of the tiyo of Iɟiai, at the left, on the same side, the tiyo of the Otomaco. They sang and danced (shamanistic ceremony) during the day when Kuma and Iɟiai were still living on earth. When they ran off into the other world they continued to sing and dance but at night. During their songs they walked, the old men of past times used to say."

Y 533 539 Pedro Ramón Camacho completed his account with a quatrain of this song which had been repeated to him by a grandfather, but the meaning of which he did not know:

gwačarka hihi gwačarka hihi
gwačarka hihi gwačarka hihi
pideruba pideruba pideruba hihi
pideruba pideruba pideruba hihi

Y 773 825 136 The Otomaco are presented in Yaruro legends as being in the beginning three animals: the mono (15), the araguato (16),

15. Monkey (Cebus nigrivittatus), in Venezuelan.

16. Howling monkey (Alouetta ursina), in Venezuelan.

and the chigüíre (17).

17. Capybara, large amphibious rodent (Hydrochoerus hydrochoeris), in Venezuelan.

Y 773 825 The transformation of the Otomaco into monos and araguatos seems to have occurred at the time of the flood unleashed by Iɟiai to cleanse the world of all the moral disorder which reigned there. Some Otomaco took refuge in the trees